

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxi, 14

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LYING.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi, 27.

The Devil is called the "father of lies." Satan being the very opposite of the Deity who is the author of Truth, we may safely impute all lying to the operations of that evil spirit upon the minds of the children of man. But notwithstanding the pointed denunciations of this great sin to be found in the Scriptures, it is probably one of the most common among certain classes of mankind. If a man thinks that by it he can make a few shillings in a bargain, he lies. If a woman can obtain some coveted object, she conceals the truth. If a servant can escape reproof she tells a falsehood. If a youth dreads chastisement, a denial of the facts comes as a refuge from the infliction of punishment. Lies in business, lies in politics, lies in society, lies in religion, lies everywhere greet the searcher for truth, innocence and candour. While some speak derogatorily of others, they apparently think it warrantable to mislead people by untruthful and garnished statements concerning their own qualifications, virtues and accomplishments. To take their own accounts of themselves we might be led to believe they were embodied perfection. They never hear of another's foibles,

but immediately they must assert their own strength of character. What tempts others has no allurements for them. And to the unsophisticated who are not used to such deception, it at first appears like truth. But on investigation it is found that the strong and perfect individual whose assertions have to some extent impressed us with a degree of awe for his supposed superiority, is as weak and imperfect as ourselves and his other neighbors, while there is added to the catalogue of his sins the heinous one of LYING. This may not be a very common phase of the evil, but it exists nevertheless, and certainly it is one of the most reprehensible, vile and wicked. For it amounts to hypocrisy—one of the worst sins in the religious calendar. The Psalmist says, "if we say we have not sinned, we deceive ourselves and the truth is not in us, but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There are many kinds of lying, which are not generally supposed to bear that name. Among these are the misrepresentation, modification and exaggeration of facts. The sayings of

others are construed into something entirely different from their original meaning, and circulated to the injury of the persons who uttered them. We may lie by telling too little as well as too much,—great harm may be done by concealing a part of a statement or some of the circumstances pertaining to its utterance, and thus creating a false impression derogatory to another's character, life or disposition. Sometimes if the whole truth were told a very different light would be thrown upon the subject in hand. Aggravating circumstances frequently inflame persons of quick temper, and call forth expressions which under other circumstances would never have been uttered. True, perhaps morally this is no excuse for wicked sayings or actions, but would not such circumstances be taken into account if fully known? Yet they may be hidden from view, and thus the really aggressive party escape censure, while the injured person is blamed most thoroughly for what was actually self-defence. By a full and correct statement of the facts both would be placed in a proper position before the world. But some persons seem to have an abhorrence of telling anything just as they saw or heard it. They must garnish it to suit their own ideas. Hence we have also lies of exaggeration which are very common and extremely injurious. The "making of mountains out of molehills" has created a vast amount of difficulty. There may be a slight foundation of truth for a rumor, but so trivial that it would not be worth a second thought, were it not for the liar. The giant exaggeration is invoked, and a

trifling error is magnified into a crime, while a gross outrage is manufactured out of a mere incident.

Besides all these, there is the "out and out" liar, who makes his lies out of whole cloth." This class is found in the field of politics, and even in the realm of religion. To such liars as these may be imputed the gross fabrications circulated against the Latter-day Saints. There has probably never been a people more willfully maligned than they. Almost every wicked motive that actuates the human breast seems to have inspired their enemies against them. Politicians, money-grabbers, speculators, thieves, army contractors, office-seekers, jealous rivals in the religious arena,—all have taken advantage of lying to accomplish their sordid ends against that people. And the old maxim that "a lie can go round the world while truth is getting his boots on," applies to this case. For in many instances we find the people well versed in the fictional stories circulated in the newspapers about the "Mormons," while they are in total ignorance of the doctrines and principles taught and practiced by them. No people can realize better than the true followers of Christ, the effects of malicious and wilful lying. They have been the victims of it in all ages, and when we contemplate what the righteous have suffered through falsehood, it is no wonder that such a severe penalty is decreed against "him that loveth and maketh a lie," when retributive justice shall mete out its punishments to the wicked at the last day!

TERRIBLE TOBNADOES IN THE UNITED STATES.

[Those who think the calamities are not increasing, and that all things remain as they were in the beginning, should read the following from the *New York Sun*, and they may be led to consider whether these may not be some of the signs which were to appear like leaves on the prophetic figtree, warning the nations of the earth that the coming of the Lord is nigh.—Ed.]

The present year has been remarkable for those destructive storms called cyclones or tornadoes. They have occurred with unusual frequency in our own country, and in England also, where they are rarely experienced, as many as four seriously destructive whirlwinds visited different parts of the kingdom during August last.

Among the tornadoes in this coun-

try during the year, that at New Elm, Minn., was the most disastrous. It occurred on the 12th of last June, and in a few minutes wrecked one thousand buildings and killed thirty persons. The buildings destroyed, moreover, were not flimsy structures of wood. Indeed, the wooden buildings, especially those of what is known as the balloon frame, outlasted the gale; while brick edifices, of which the town was largely composed, were demolished as if they had been of paste-board. Whole business blocks were destroyed, and every metal roof in the city was blown off.

On the 25th of September a hurricane, preceded by an earthquake, did great damage in Elmira, N.Y. The spire of a church was blown across the street, about two tons of brick were deposited in the organ of another church, and several brick buildings had holes blown clear through them. On the following day a tornado, lasting only five minutes, laid waste the village of Camden, Ill., all the houses except two being more or less injured, and two churches completely demolished. Trees were torn up, and corn was blown out of the husk and scattered far and wide. Two days later, Stanton, in Nebraska, was nearly destroyed by one of these cyclones; and on the next day another completely devastated a space eighty rods wide and five or six miles long in the neighborhood of Wautoma, in Wisconsin. At the same time a terrific tornado caused widespread damage in the country about Omaha, in Nebraska. On the 11th of this month two passenger cars of the Colorado Central Railway were blown from the track near Georgetown, in that State.

This is a list of only a few of the disastrous tornadoes which have occurred in the United States during the present year, a year memorable for its storms, its floods and its droughts. The general opinion expressed seems to be that no structure can be devised strong enough to withstand a tornado or cyclone when once the wind is blowing in full fury. As one of the writers from Storm Lake, in Iowa, says, "Out here in this country of tornadoes, we think a hole in the

ground about the safest place to retreat to when we hear one approaching." A Kansas architect replies that he tells his clients that he "will not attempt to build against a cyclone, but only against steady, heavy winds from any one direction." "The cyclone proper," he says further, "has a whirling motion, and sometimes goes bounding and skipping over the surface of the earth."

In the report of the Signal Service Office, the time during which an object is exposed to these destructive winds is put at between 6 and 60 seconds, the average of a large number of cases being 17 seconds. "A building exposed to these winds experiences but one stroke, like the blow of a hammer, and the destruction is done." The duration of the violent southwest and northwest winds prevailing over the area of moderate destruction, the signal officer says, rarely exceeds two minutes. During the tornadoes, wind velocities of 80 miles per hour have been recorded; and inasmuch as velocities of 180 miles an hour have been observed in hurricanes, it is reasonable to suppose that the wind may be equally furious in tornadoes. From the destruction of brick buildings, wind pressures of from 58 to 84 pounds per square foot have been demonstrated; and from the lifting up and transportation of loose objects, such as a barrel of tar, a locomotive, a stove, cattle and the like, wind pressures of from 52 to 112 pounds per square foot may be calculated.

The path of the tornado is usually very narrow. The destruction wrought is visible over a space many miles long, but only a few hundred yards wide. And the greatest violence of the storm is felt in an even more restricted space. It may be only an area of from ten to one hundred feet square. In that centre the winds blow from different and perhaps opposite directions, so that trees are found twisted off, and buildings are generally lifted up and turned around immediately before being blown to pieces. An engineer describing one of these storms near Fort Ridgely, speaks of a boy who "was carried into the air and cast to the ground

lifeless. When found the only article of dress he had on was his shirt collar. Ducks, prairie chickens and all kinds

of birds were found skinned as for a potpie. The wind tore the harness off the horses into shreds."

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXVIII.

PATRIARCHAL BLESSINGS AND THEIR FULFILLMENT—PREDICTIONS IN MY OWN BLESSING—GOLD-DUST FROM CALIFORNIA—TAUGHT BY AN ANGEL STRUGGLE WITH EVIL SPIRITS—ADMINISTERED TO BY ANGELS—WHAT ANGELS ARE SENT TO THE EARTH FOR.

The duty of a Patriarch is to bestow blessings upon his posterity and the children of men.

In a revelation (*Doc. and Cov. sec. 107*), the Lord says that "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. * * And Adam * * predicted whatsoever should befall his posterity unto the last generation. These things are all written in the book of Enoch, and are to be testified of in due time."

Abraham, Isaac and Jacob were Patriarchs, and blessed their posterity. All that Jacob said and sealed upon the heads of his twelve sons has been fulfilled to the very letter, as far as time has permitted.

We also have Patriarchs in our day. Father Joseph Smith, the father of the Prophet Joseph Smith, was the first Patriarch in the Church of Jesus Christ of Latter-day Saints. He gave a great many blessings unto the Saints, which are recorded, and many of them have seen their fulfillment.

When he put his hands on the head of a person to bless him, it seemed as though the heavens were opened, and he could reveal the whole life of that person.

He gave me my patriarchal blessing in the Temple of the Lord at Kirt-

land, on the 15th day of April, 1837.

Many marvelous things which he sealed upon my head, for which I could then see no earthly chance of fulfillment, have already been fulfilled to the very letter.

One or two instances I will name. He said I should have access to the treasures hid in the ground to assist me in getting myself and others to Zion.

When in Cambridgeport gathering up the Saints, in 1836, Alexander Badlam went to California on business, and the Saints who were digging gold filled a little sack with gold-dust and sent to me to assist me on my mission.

By the sale of this treasure from California I was enabled to emigrate myself, family and a number of others to Zion in the mountains.

He also said I should have power to bring my father and his family into the Church. This was fulfilled when I visited them during my mission to the Fox Islands, as previously related.

My father gathered to Salt Lake City with the Saints, and he died there, aged 83 years.

The Patriarch also said I should be wrapt in the visions of heaven, and an angel of God should teach me many things. This was literally fulfilled.

Again, he told me I should be delivered from my enemies (who would seek my destruction), by the mighty power of God and the ministrations of angels. This was marvelously fulfilled while in the city of London in 1840. Brothers Heber C. Kimball, Geo. A. Smith and I went to London together in the winter of 1840, being the first Elders who had attempted to establish the Gospel in that great and mighty city.

As soon as we commenced we found the devil was manifest; the evil spirits gathered for our destruction and at times they had great power.

They would destroy all the Saints

if they were not restrained by the power of God.

Brother Smith and myself were together, and had retired to our rest, each occupying a cot but three feet apart.

We had only just lain down, when it seemed as if a legion of devils made war upon us, to destroy us, and we were struggling for our lives in the midst of this warfare of evil spirits until we were nearly choked to death.

I began to pray the best that I could in the midst of this struggle, and asked the Father in the name of Jesus Christ to spare our lives.

While thus praying three personages entered the room, clothed in white and encircled with light.

They walked to our bedside, laid hands upon our heads and we were instantly delivered; and from that time forth we were no more troubled with evil spirits while in the city of London.

As soon as they had administered unto us they withdrew from the room, the lights withdrew with them and darkness returned.

Many other sayings of the Patriarch Joseph Smith in my blessing have been fulfilled in my experience, but I have said sufficient upon this subject. All the blessings that are sealed upon our heads will be fulfilled, and many more, if we are faithful and live for them.

In closing my testimony I wish to say that I do not think that the Lord ever sends an angel to the earth to visit the children of men, unless it is necessary to introduce a dispensation of the Gospel, or deliver a message, or perform a work that cannot be done otherwise.

It required an angel of God to deliver the Gospel to Joseph Smith because it was not then upon the earth, and that was in fulfillment of the word of the Lord through John the Revelator (*Revelations* xiv 6). And so in regard to the administration of angels in all ages of the world; it is to deliver a message and perform a work which cannot otherwise be accomplished. — *Faith Promoting Series.*

THE CHURCH OF CHRIST AND THE WORLD.

There is a great difference between the Church of the living God and the unbelieving portion of the community called the world; and the distinction stands out so plainly and the separation is so obvious that any observer may perceive it. It would no doubt, offend many professing Christians to class them among unbelievers and exclude them from the Church of God, but the mark of the beast is ineffaceably stamped upon them; and their vague, unscriptural tenets clearly demonstrate that they have not approached the standard occupied by the true followers of Christ. From this it will be understood that all are of the world who have not entered in at the "door of the sheep-fold," that is by complying with the fundamental principles of the revealed Gospel. What a difference between light and darkness! But as great as this difference is, it is not greater than the difference which should exist between

the children of God and the children of the world. Yet is it not often the case that the citizens of the Kingdom of God descend from their exalted position and conform to the ways of the world? Does not their course, at times, bear the impress of sin? The world entices and seeks to allure the Saints from the path of grace, godliness, and pure religion, and leads them on in the crooked, unholy ways of sin, and hurls its victims over the precipices of unbelief into the yawning abyss of destruction. And when the Saints of God do so stray, the ways of the world are so fascinating that soon they are firmly bound by the deadly evils of the world, and it requires an almost superhuman effort and mighty resolution to rise up and throw off those coils and take again upon them the "yoke of Christ." Can we not see by the history of the past what worldliness has done? The Jews when in possession of the Spirit of

God, when shunning the pernicious ways of the world, prospered and overcame their enemies, but when they imbibed the spirit of idolatry and followed the fashions of the heathens around them, God withdrew his presence and they sank into slavery. The Nephites and Jaredites also furnish us examples showing that mighty nations may call down the wrath of God on themselves, and cause their extermination "by loving the world and the things that are in the world." Should not the history of the past and the prevalence of the spirit of the world awaken the Saints to diligence against such an unremitting, insidious and dangerous foe? "Because ye are not of the world, the world hate you." All must understand that the Church of Christ is directly opposed to wickedness. There is no harmony or congeniality between vice and holiness, corruption and incorruption, godliness and worldliness. There is no half-way point at which they meet and run parallel or in the same channel. The sons of God are spiritual, the children of men are carnal; the former are characterized by love, faith, charity and obedience to God's laws, and the latter by hatred, unbelief, incontinence, and opposition to the Church of Christ. The happiness of the Saints is in God. He is their reward, their guide, their protector, and their whole being is subordinate to the commandments of the great King. His word is law and they obey it, their paramount desire being to "live godly lives in Christ Jesus," knowing that they have the key to true happiness by so doing, and the promise of eternal life. Upon the other hand we have the world, — Epicureans, seeking happiness in the gratification of their carnal desires, polluting the "temples of God" entrusted to their care, and ignoring Him and his laws. What a contrast! One is seeking to embellish himself with such jewels as purity, faith, hope and charity; and the other bedecks his person with the loathsome covering of corruption, lasciviousness, despair and obduration. One sets his mind on treasures in heaven, the other sees objects only in a temporal light, and sets his affections upon the things of earth, following

the ephemeral phantom of worldly pleasure, which like the treacherous will-o'-the-wisp, leads men into the marshes of vice and degradation. While the Saints of God look forward to heavenly treasures, setting their affections on things which are above, and are waiting for the coming of the Lord who will give them eternal riches and happiness, the worldling seeks the wealth of the world at the risk of losing his own soul. Righteousness has no fellowship with wickedness, neither can the Church of Christ find fellowship with the world; and he who becomes a part of "the body fitly framed together and compacted," while endeavoring to elevate mankind will hold himself aloof from the contaminating influence of evil surroundings. Thus the Church has no interests in common with the world. She cannot abandon the standard of true liberty which belongs to the Gospel, to fight side by side with the enemies of truth; consequently they are not allies in war, and rarely friends in peace. Again the world cannot see the kingdom of God, nor enter therein unless they first repent of their sins, and being "born of water and of the Spirit, which Spirit purifies and sanctifies," put on the whole armor of Christ." Even as a follower of Christ ceases to be a soldier of his when he goes over to the world and enlists under the banner of Satan, so also a disciple of the world surrenders all characteristics that distinguish him as such, when he obeys the commandments of the Redeemer, and becomes a member of his Church. But, however distinct the Church of Christ may be from the world, its members owe certain obligations to the world of mankind in general. Certain duties are devolving and resting upon the Latter-day Saints. They have to spread the Gospel, hold aloft the standard of truth, proclaim to the inhabitants of the earth the plan by which salvation cometh, that through obedience to the revealed Gospel a remission of sins can be obtained, and the Holy Ghost, the Comforter, imparted unto those who accept the "glad tidings of great joy." As we are not of the world, we must publish salvation, sow the seeds of

righteousness, let our light shine unto the world, and endeavor to bring souls from sin and bondage into the marvellous light of God's truth. The Saints should remember that the principles which they have received will give a fulness of light, and that will qualify them to be an example to the world; they are to be a light in the darkness, chasing away the delusions of men, and holding forth to the benighted nations a tangible faith, that they may be brought to walk with him who is the "way, the truth and the life." By the Church of Christ the earth is to be cleansed from pollution, (because "the powers of heaven are inseparably connected with the Priesthood")—she is to cease to groan under the wickedness of "mystery Babylon the great"; therefore the people of God must be a people of faithfulness, of godliness, of righteousness, and perform their part in the great latter-day work. Jesus said to his disciples, "Ye are the salt of the earth. Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Because we have received the light, our Father desires that we should let it be made manifest unto those who are in unbelief. "A light should not be put under a bushel." The Saints of God by the purity of their example and the spirit of their teachings, should endeavor to inculcate the principles of eternal life in the minds of men that they may be led to glorify our heavenly Father. There is rejoicing in heaven over the

conversion of sinners, and as the children of God have the truth, they should love the world with the love of Christ, (a love which will not corrupt them) and persevere in bringing souls to Christ. We are not to love the dazzling splendor, nor be allured by the enchantments of the world. "We are to love our enemies, love all men, but not their ways, nor their corrupt practices. There is a great gulf between the Church of Christ and the world, and it is the duty of the Saints to realize the fact; the former has the living oracles of God and by them is governed. The latter is thrown into discord, and the seeds of dissolution are sown because man guides. While the cause of God is majestically marching onward, over-riding all opposition. While schisms prevail in one, love and unity actuate the disciples of the other, and they march in one mighty phalanx destined to overthrow error, oppression, ungodliness and worldliness, and establish the kingdom of our God and his Christ. Innumerable differences might be cited to show more fully the great contrast between the Church of Christ and the world, but, as was stated at the commencement, it is self-apparent. The world is lying in darkness, sin is increasing. Atheism, Secularism, etc., are sweeping over the land, but the Saints of God (members of the Church of Christ) are in the fruition of the blessings of God, are spreading the Gospel, and preparing the way of the Lord, that when he comes "he may find faith on the earth."

W. H. KING.

If we are swayed by anger, impatience, jealousy, envy, or hatred, the less we express ourselves the better. The sternest silence which we can maintain at such times is the surest method of subduing the rebellious moods. But to restrain and conceal feelings of love, kindness, and goodwill—to preserve an impassive exterior when the heart thrills with affection and gladness—this is to crush out sympathy and to silence the best promptings of humanity.

NATIONAL WEALTH.—A fertile soil, a kindly climate, mineral resources, navigable waters, are among the material parts of a country's wealth. But the people who would be satisfied with this, and make no effort to cultivate their own skill, energy, and power to act upon Nature's gifts, would be the derision of the world. It is only by her non-material wealth that a country's natural resources can be made of any avail. The two together acting in harmony, ensure national prosperity. As to which of them is the larger factor, all history shows that it is not the material, but the non-material.

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MONDAY, JANUARY 2, 1882.

TRUE RELIGION AND ITS OBJECT.

THERE does not appear to exist as correct an understanding as should be, in relation to the real object to be gained by the existence of religion among men. It must be remembered that to-day, as it has been almost from the earliest ages, religion is of two kinds—the true and the false. True religion is that which has been revealed by God from the heavens, and proclaimed by Prophets and other divinely-inspired ministers on the earth. False religions are those varied forms, creeds and dogmas which have emanated from the minds of men, and are based either on vague superstition, inherent tradition, or erroneous conclusions drawn from an incorrect and uninspired reading of the Scriptures. As religion to be of any real saving good to man, must be true, and therefore of Divine origin, we must endeavor to find that which is divine, and then look to Divinity for the reason and object of its existence. How is the inquirer to accomplish this? First by prayerfully seeking the Lord for light, and then searching the Scriptures. For it is plain that the religion revealed to the ancient Patriarchs and Prophets in their pilgrimage, to the Israelites in the wilderness, and to the Christian Church in Christ's day, was the Divine, and consequently the TRUE RELIGION.

But, says the reader, we find that revealed religion differed in the various dispensations, which of them should we follow now? This is a point we desire to touch upon. People seem to think that the Gospel preached by the Savior was entirely a different religion from that enjoyed by the ancients, but this is not the case. Various conditions among the people in different ages, involved the necessity of revealing certain laws and principles especially adapted to their requirements. For among the excellent qualities of true religion is that of adaptability to the immediate circumstances of the people to whom and for whom it is given. But fundamentally, true religion is unchangeable. Varied phases of it may be introduced in different dispensations because of the ever changing circumstances of successive generations, but the ancients received in faith and obeyed the Gospel of Jesus Christ. And St. Paul refers to this when he says, "I would not have you ignorant brethren, that our fathers were baptized unto Moses in the cloud and in the sea." But their circumstances differed from those in the meridian of time, hence we have on record the Patriarchal Dispensation, with its peculiar requirements and its beautiful order and blessings. Then followed the introduction of kings among the people of ancient Israel, when other phases of the Divine economy became necessary and were revealed, suitable to the changed condition and circumstances of that generation. Then came the Babylonish captivity, and

revelation followed revelation both before the time, predicting the calamity, and during the seventy years in Babylon, when Daniel received the word of the Lord; as also other Prophets who afterwards from time to time cheered, encouraged, chastised, reproved and instructed Israel according to their circumstances. Then came the Christian Dispensation, when the Son of Man ordained the Twelve Apostles and sent them forth to preach the true religion first to the Jews, and then to the Gentiles, declaring that Jesus was the Christ of whom former Prophets had spoken, and that all who would receive him as the Savior of the world should have the reward of eternal life.

The time had come when the forms and ceremonies of Judaism were to give place to the simpler and more refined phases of religion as set forth in the Gospel taught by Jesus. New conditions had arrived, and many of the rulers among the Jewish people were looking for the fulfillment of prophecies relating to this event. So that Herod caused the children to be slain, thinking to destroy the young child Jesus, ere he had time to assert himself as the promised Messiah. Simeon had looked for this day, and taking the child in his arms, he uttered that beautiful prayer, "Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Changes were necessary in the religious economy of the world, and it was not left to man to make them. They were dictated by the God of heaven, and brought into requisition through his Divinely appointed servants. In all of these manifestations of Divine power and wisdom, one great object was manifested above everything else. In all Holy Writ one principle stands out prominently and commands our attention, and upon this true religion has always been and must ever be founded. That object is the enlightenment, improvement, and final salvation of the human race. Mark the requirements of Divine religion upon the Patriarchs,—faith, self-denial, righteousness of life, perfect devotion to God's cause, and among Israel the maintenance of virtue and the worship of the true God, while a proper regard for the rights of men was inculcated and enforced. Each succeeding Prophet brought a message of salvation, and through him appropriate instruction was imparted, more stringent observance of revealed law was required, and additional duties were enjoined as man's circumstances rendered them necessary and expedient. And when the time for Christ's first advent approached, John the Baptist came bounding from the wilderness, crying "repent ye, for the kingdom of heaven is at hand!" Nothing can be plainer to the reflecting mind on reading religious history, than the true object of revealed religion.

Now as at all other times, there can be but one true religion, and that must be Divine. This being the case, according to all the religious history quoted, and all found within the lids of the Bible, its object must be as above stated,—the enlightenment, improvement and final salvation of man, or at least as many as will obey its requirements. All religions which have not these objects in view, are necessarily false. But this is not all, they may claim to produce these results, and yet be destitute of the very means of their accomplishment. If they are not of Divine origin, they are not in possession of the Divine power which qualifies the true religion to save man. Unless the Holy Spirit be bestowed, how can the religionist be led into all truth, or taught things past, present and to come; and how can he show

forth the fruits of that spirit which are love, peace, joy, meekness, faith and good works. And according to the Scriptures, the Holy Ghost must be revealed from heaven, through obedience to the first ordinances of the Gospel. The true religion will then be in accordance with this requirement of Holy Writ. The ordinances of baptism and laying on of hands, with their consequent blessings, will be found to exist as prominent features of the true religion. In short, its object being the same in all ages, its fundamental truths and principles must ever be the same. Its object being salvation, it must be "built on the foundation of Apostles and Prophets, Jesus Christ being the chief corner stone." In other words, it must be based on a living Priesthood, possessed of Divine revelation and the means of obtaining more whenever requisite. It must have the organization of Christ's Church in its entirety, and possess the Divine power as well as the form. It must be the reality and not merely the resemblance, if we would trust ourselves within its pale.

This is the religion the Latter-day Saints have received, and by which they are enlightened and blessed, and through which they will finally be glorified in the Father's presence. Outside of the revealed religion of Jesus Christ no man has this promise. People might as well in John's day, have gone to the Jewish Rabbis for baptism, as to present themselves to-day to any but the authorized ministers of the true religion for admission to Christ's Church. The reading of the Scriptures did not qualify the ancients to officiate, neither will it do so to-day. It required a Divine appointment then; it requires the same now. And if our aim is true enlightenment, genuine improvement and full salvation, we must seek it in the heavenly, true and revealed religion which has saved the ancient Saints, and will at last glorify all the obedient children of Adam in the mansions of the Father.

THE FATAL ACCIDENT.—We are now prepared to lay the following particulars before our readers, concerning the fatal accident which befel brother Albert R. Carrington on the 8th December last, and which was cablegraphed to his father in Liverpool. The details which we publish appeared in the *Deseret Evening News* of the 9th ult., which has lately come to hand.

"A thrill of horror vibrated through the community, last night, as far as the intelligence reached, at the sad news that Albert R. Carrington had been run over by a freight engine at the Utah Central depot, and fearfully mangled. Being conductor on one of the freight trains, he came down from Ogden last evening, reaching this city about 6.45. The train being a long one, it was necessary to divide it and run a part on to the switch. Young Carrington took the coupling pin out while the cars were in motion, tripped over the rail as he was getting out from between, and was caught by the engine and dragged a distance of several feet. Some of the wheels passed over both legs below the knees, mangleing them terribly. The unfortunate young man was conveyed to the waiting room. Superintendent John Sharp was immediately notified, and surgeons were summoned. Pending the arrival of the latter, he exhibited great fortitude and coolness, and looked several times at his watch to see how the time was passing. When the doctors arrived he requested them to give him something to alleviate his sufferings, which were intense. After an examination by Dr. H. J. Richards, Dr. Joseph Richards and Dr. Hamilton, it was decided that there was no possibility of saving the limbs, even in the event of the patient surviving the shock, which appeared exceedingly doubtful. He was conveyed on a stretcher to the house of his distracted mother, Mrs. Mary

Abs Carrington, who, with all the members of his family, is plunged into the deepest grief at the terrible affliction. "Bert," as he was familiarly called by his more immediate acquaintances, lingered until a quarter past one this morning, when he breathed his last, no reaction having set in from the shock to his system. An inquest was held over the remains at an early hour this morning by Coroner George J. Taylor and a jury, when a verdict of accidental death was rendered. The closest scrutiny showed that no one was in the slightest degree to blame for the calamity. It often happens, however, that railroad men get so familiar with the manipulation of trains that they fail to exercise a sufficient degree of personal caution. We understand that the unfortunate man remarked to the Superintendent after he was injured that he hoped he would be the last man who would ever take out a coupling pin while a train was in motion. The parental habitation, where the body of the deceased is lying, is a scene of the deepest sorrow. The mother's eyes are dry, her grief being too deep for tearful expression, while the other members of the family are also, in their present frame of mind, inconsolable. No one with a soul susceptible to the tender touches of sympathy can remain unmoved at such a spectacle of domestic distress. Whatever of consolation there is in the most sincere condolence of the community at large, the bereaved family may be assured that they have it. One of the pathetic elements of the incident is the fact that the deceased was engaged to be married shortly to a young lady of this city, who is in great mental distress at the occurrence. Superintendent John Sharp has telegraphed the news to Apostle Albert Carrington, the father of the young man, now in England, as President of the European Mission. Albert Rock Carrington was born in Salt Lake City, November 9, 1849, and was consequently aged 33 years and one month. He was a man of exemplary habits, honest, sober, straightforward and industrious, and was much respected. He lately occupied the position of brakeman and had only recently been promoted to the position of conductor. He was much esteemed by his employers and his associates on the railroad, being known for his unfailing promptness and reliability."

FURTHER PARTICULARS.—Another account of the above accident with still further details appeared in the *Salt Lake Herald* of December 9th, which we also publish in full, it having just reached us:

"Thursday a frightful accident occurred at the Utah Central depot. The victim was Mr. A. R. Carrington, a young gentleman well and favorably known, and a son of Apostle Albert Carrington. He has long been in the employ of the road and has a reputation of a sober and industrious man, and had recently been promoted, having been given the conductorship of one of the freight trains running between this city and Ogden. His train was due here at 8.30 o'clock, and was a little behind time, but he reached the city all right, and began switching his train. About five minutes to seven he was endeavoring to uncouple a car, but failed to get the pin out, and was in the act of motioning the engineer to ease up when his foot caught against an iron rod placed as a switch guard, and he tripped. He reached to catch the rail at the end of the freight car, but there being none he fell. The pilot caught him, turned him round, and two engine wheels ran over both legs just below the knee. Assistance came to him immediately. He was remarkably self-possessed and gritty. Surgeons were telephoned for and he frequently pulled out his watch to note the time. When the doctor arrived he asked that something be given him to ease the pain which he said was terrible. He was removed to one of the buildings until sent home on a stretcher."

About 8.30 o'clock Drs. H. J. and Joseph Richards and Dr. Hamilton made an examination. Both legs below the knees, were terribly cut and mangled, the bones and flesh being crushed together. He had been unconscious and opiates administered alleviated the pain while the examination was making. Only one of the arteries was cut, and the possibility of hemorrhage was tempo-

rarily obviated. The examination resulted in the opinion that it would be utterly impossible to save the limbs, and that should he recover from the shock, double amputation would be necessary. The shock, however, to his system, had been too great to allow of the surgical operation at the time, and it was the belief, from indications up to 1 o'clock Friday morning, that the operation would never be necessary, as the shock would cause his death. His pulse grew weaker and weaker steadily, and he aroused only at long intervals. Up to the hour mentioned no reaction had taken place, and it was hardly expected there would be any.

The affair was purely accidental in every respect, and no one can, in any way, be blamed for it.

LATER.—The surmises of the surgeons were only too well founded, for at 1.15 this morning he breathed his last. In view of the fact that he would have lost both legs, which would have rendered him almost useless, it has somewhat mitigated the fatal result of the accident. His family are beside themselves with grief, and their tears and moans were most pitiful. A young lady, to whom the deceased was engaged and expected shortly to be married, was beside his dying bed and was a picture of despair. The young man seemed to have no acquaintances who were not ardent admirers and friends. He possessed more than average ability, was very well read, steady and studious, and but for the reason that he disliked the confinement of office work, could have enjoyed an excellent position in a different place. In every particular he was a praiseworthy young man, enjoying the esteem and love of all who knew him. The keenest grief was felt outside of his family when the fearful news was spread, and for a long time the memory of his noble traits, and genial disposition will remain fresh in the hearts of his relatives and a host of loving friends."

CORRESPONDENCE.

PRESIDENT CARRINGTON'S VISIT TO THE NOTTINGHAM CONFERENCE.

Nottingham, Dec. 15, 1881.

To the MILLENNIAL STAR.

On the 28th of November, 1881, I returned from attending the Birmingham Conference, and had the privilege of escorting President Carrington from thence to Nottingham, where he spent ten days according to a previous appointment. In most of the places where we held meetings large halls had been engaged and bills posted, announcing that Albert Carrington, one of the Twelve Apostles, and other Elders from Salt Lake City would be present. On our arrival in Nottingham we took train for Mansfield, and at the hour appointed, a good-sized audience of intelligent people assembled in the hall which we had secured. After a few introductory remarks by myself, President Carrington addressed the meeting, referring to his previous visit some

years ago, and acknowledging the blessings which God had bestowed during the time which had elapsed since then. He then dilated on the tendency of the human family to follow the pathways of evil, while but a few were worshiping the Deity in His own revealed and appointed way. Spoke of the restoration of the Gospel and its adaptability to the requirements of mankind, and testified that it would bring them back to the presence of God if they would obey its principles. Marked attention was paid by all present.

On the 29th, we left for Derby, to attend a meeting which had been announced for that evening. A very good attendance convened in the beautiful Lecture Hall, Royal Hotel Building. Nearly 200 strangers were present. On the Stand were President Carrington, Elders Geo. Stringfellow, W. H. King, H. J. Romney and S. B. Woolley. After a few remarks by myself on the Restoration

of the Gospel, President Carrington addressed the congregation. He deprecated the course of some who formed hasty conclusions about the Latter-day Saints, without serious investigation. He touched on the setting up of God's kingdom, and the marvelous work which the Lord was about to do; called attention to the signs of the times, and spoke with much freedom on the near approach of the end of wickedness and the triumph of righteousness, through the power of God and the principles of the Gospel. All present seemed deeply interested in his discourse.

The next day, Nov. 30th, President Carrington and myself attended meeting at Nottingham, in the St. Ann's Street Chapel. President Carrington addressed the Saints upon the principles of the Gospel, dwelling more particularly upon Tithing and Gathering; and urged them to do all in their power to deliver themselves from Babylon, to unite with the Saints of God in their mountain home.

On Dec. 1st we filled an appointment in the Mechanics' Hall, Eastwood. By request of President Carrington, I spoke a short time on the truth of the Gospel as taught by the Latter-day Saints, showing that no one was justified in rejecting the truth which had been revealed from Heaven for our salvation. President Carrington then preached a discourse on the various grades and conditions of the human family, showed that all would receive an adequate reward, but that none would obtain the highest glory except those who keep the commandments of God. He referred to the different degrees of glory in the eternal world, and the contrast between the religious taught by the religious world of to-day, and the Gospel of the Savior as recorded in Holy Writ. The discourse lasted an hour and twenty minutes, and was listened to with the most profound attention. A large number of strangers were present.

On Sunday, Dec. 4th, we attended District Meetings at Leicester, as announced in the STAR, and of which a full report has been published in your pages.

Dec. 5th, we held a meeting at

Gannaby, Grantham. A large room had been obtained for the purpose, which was nearly filled with strangers. President Carrington delivered a very interesting discourse on the principles of the Gospel, which occupied nearly an hour and a half.

On Dec. 6th we met with the Saints at Burton-on-Trent, in a club-room provided for that purpose. There was a full attendance, many strangers being present. By request of President Carrington, I spoke a short time on the second coming of Christ, after which President Carrington made some excellent remarks on the revealed will of God and the restoration of the Gospel, and the agency of man. A good spirit prevailed and all felt well. On Wednesday Dec. 7th, President Carrington left me at Burton-on-Trent and proceeded to Liverpool.

I feel confident that his pleasing visit through this Conference will have a beneficial effect, and will long be remembered by myself and the Saints.

Your brother in the Gospel,

GEO. STRINGFELLOW.

FROM AMERICA.

Bridgewater, Burke Co., N.C.U.S.,

Dec. 13, 1881.

President Albert Carrington.

Dear Brother, — The work of the Lord is increasing in this land, and in visiting some new districts we find the spirit of inquiry is increasing among the people, and in some instances we meet people who have, it seems, been waiting for the truth. They are becoming dissatisfied with their hireling priesthood, on account of being taxed heavily to sustain the teachers of their different "forms of godliness," and to send the Gospel to the heathen.

There has been a drought throughout the land this last season, and the people are beginning to think that the words of the Savior are being literally fulfilled, and that the teachings of the Elders are true. The prospects here are very good, and ere long the fruits of the labors of the Elders will, in all probability, be more apparent than at present. There are a great many firm believers, but

it appears like they are waiting for some one to break through, and I trust it will be done before long. The people, a great many of them, want to serve God and keep his commandments, but they are fearful of incurring the hatred and animosity of their friends and relatives, which has been the case in most instances, when their enemies have been "they of their own household;" still they realize that they "cannot serve God and mammon," and must sooner or later take one side or the other, or be condemned for their disobedience.

Wishing you success in your efforts to forward the great latter-day work, I remain,

Your brother in the Gospel,
CHAS. J. BRAIN.

THE KENT DISTRICT.

Dover, Kent, Dec. 15, 1881.

President A. Carrington
Dear Brother,—Thinking you would like to hear how we are getting along in this part of the Lord's vineyard, I will send you a few lines.

I landed in Liverpool on October 31, 1880, and was appointed to labor in the London Conference, under the Presidency of Elder S. Roskelley, who assigned me to the Herts. and Beds. District to labor with Elder W. W. Willey. After three weeks had elapsed, and I had received much good instruction from Elder Willey, he was assigned to another district, and I was then left to travel alone. I felt my own weakness and inability to teach the precious truths of the Gospel, and so I put my trust in the Lord, and asked him to give me strength to perform an honorable mission; and to make me instrumental in doing much good.

I found there were two spirits working with me. One would tempt me, saying "you had better go home, for you can do no good here, but at home you can have all the comforts of life and enjoy the society of your friends." But another spirit would prompt me, saying "continue faithful and you shall have a contented mind, and my spirit to lead you into all truth that you may be enabled to perform an honorable mission." I felt these two

powers operating with me for three weeks, the one encouraging, and the other discouraging me. I then went into a grove of trees, and I asked the Lord to give me a contented mind, and inasmuch as I had been called by those having authority, that I might be enabled to overcome the temptations of the Evil One who endeavors to discourage those who labor in spreading truth upon the earth. From that time to the present, I have had a contented mind, and the Lord has blessed me continually.

I found the Saints in the Herts. and Beds. District in a very scattered condition, and I had to walk from twelve to twenty-five miles in order to reach a Latter-day Saint. I found them very poor, and not able to keep an Elder more than one night, so I would rest my weary body at night and go on my way rejoicing in the morning on a twenty-mile tramp. I found many kind friends during the seven months I labored in that District, and I pray God to bless them. I held a few open-air meetings, and distributed the written word, when opportunity offered. I have also seen the power of God made manifest in my behalf many times. I have found however, that the people do not want the truth, but they love darkness rather than light. And the so-called ministers of the day are afraid of the unlettered youths who spread Christ's Gospel, lest their man-made systems should be overthrown, and they be exposed to the world as false teachers.

On June 23rd, I was removed to the Berks. and Wilts. District, where I labored with Elder C. F. Wilcox for three weeks, during which time we baptized two young men. July 16th, I was appointed by President Cooper to labor in the Kent District with Elder O. C. Ormsby from whom I received many good instructions. We found the Saints here in what may be termed a luke-warm condition, but through Bro. Ormsby's experience and good judgment and the aid of God's Holy Spirit, we were enabled to show them their true condition, and they are now prospering in the spiritual things of the kingdom, and striving to live their religion before God. I find that those who pay their tithing are

the ones who enjoy the greatest blessings in other respects. And I have further discovered that those who paid their tithing in the districts where I have labored, were not compelled to stay in England any great length of time.

Brother Wilcox has been assigned to this district, and he and myself are traveling together, and have been enjoying our labors very much. But just now he is on his way to London, and I expect to be alone for about two weeks. We distribute tracts by the roadside, and in the shops, and wherever the people will accept them.

I wish to mention that the two children the Primary Association of Brigham City emigrated, are well situated and enjoying the comforts of life. I wrote to the President of the Association about five months ago,

and asked her if she and the association could put their "mites" together and send for some more of the poor Saints. They have responded and they intend sending for some one in the spring. I know the Lord will bless all those who put their trust in him, and show by their works that they are willing to sacrifice their own interests for the furtherance of his work. The happiest days of my life are since I have been engaged in the spread of truth among those who sit in darkness. I pray that God may bless all who are seeking for truth. And that those of the honest-in-heart who are not in possession of the Gospel may investigate it and receive its blessings, is the prayer of

Your Brother in the Gospel,

F. H. SNOW.

Look at the brightest side, and always keep the sunshine of a living faith in the heart.

No one can steadily pursue a course rendering him worthy of respect, in any direction, without becoming a nobler and better man.

If the practice of memorising is to produce a habit of remembering, it will be best accomplished by selecting for that purpose only the most valuable knowledge, and that which is thoroughly comprehended.

Nothing so establishes the mind amid the rollings and turbulency of present things, as both a look above them and a look beyond them—above them to the steady and good Hand by which they are ruled, and beyond them to the sweet and beautiful end to which by that Hand they shall be brought.

WOMEN.—It is not for want of capacity that many women are trifling, insipid companions, ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is often from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement. By this neglect they lose the sincerest pleasure, which would remain when almost every other forsakes them, of which fortune or age cannot deprive them, and which would be a comfort and resource in almost every situation of life.

Let us cherish sympathy. By attention and exercise it may be improved in every one. It prepares the mind for receiving the impressions of virtue; and without it there can be no true politeness. Nothing is more odious than that insensibility which wraps a man up in himself and his own concerns, and prevents his being moved with either the joys or the sorrows of another.

INDECISION.—Of the many causes which hinder men from attaining success, indecision is undoubtedly one of the most potent. Without any determined course marked out for themselves, youths launch out into the great ocean of life, depending more upon chance than any fixed laws whereby a definite result may be obtained. Thinking to-day, perchance, to amass a fortune through some particular channel, they to-morrow diverge from it for some other. So they pass their lives, continually varying, always discontented with the present, and ever looking to the future for brighter days which their indecision does not warrant them to expect.